

# BOOKER WASHINGTON'S DOCTRINE

## The Advice He Gave the Negroes in His Recent Raleigh Speech.

We make no apology for giving herewith an abstract of Booker Washington's address at the Negro State Fair, Raleigh, October 30th. With the negro question occupying the large place that it does in public thought and public discussion, there are few people who are not interested in the views and utterances of the greatest leader of the negro race. Principal Washington said:

"The question which is constantly being asked is, Of what benefit is education and what should it be made to accomplish? I believe that education should be made, first of all, to assist an individual in making the most of the things that are right about him, in his own home, in his own town, neighborhood and State. Education should enable one to do the thing that the community in which he lives wants done at the present time. Further than that, education should enable one to make his own living and to make the living of someone else as well. It should not only be made to minister to the bodily wants, but to the wants of the mind and the spiritual and higher nature of the individual.

\* \* \*

"In considering any system of education for a race, or for a nation, I believe it is proper that one should first find out what the industry is that the majority of the people are most likely to make their living at, and then education should be bent in the direction as far as possible of enabling the people to get most out of the industry on which they are most dependent. Thus here in the South, and especially is it true of the negro race, the majority of us live by agriculture in some form, and I hope that we shall stick to this industry for a number of years. Since it is true that the most of us live by agriculture, I believe that the education given in the college, in the high school, and in the public school, and especially in the country school, should to a very large degree teach the child or the youth to become a more intelligent farmer; should teach him to love the soil, to love trees and birds and animals.

"We cannot, however, expect the youth to remain in the country districts upon the soil unless we make life there more attractive and inviting. If a young man feels that life on the farm means the following of a blind mule month by month, he will soon grow sick of it and will find his way to the town or city. If, on the other hand, the youth is taught to put brains and skill into the farm life, he will soon grow to love it, and will be as satisfied there as he is in the city.

"I believe that a very large number of our young people should receive the education which will make them return to the agricultural districts after they have been educated, rather than to yield to the temptation to go to a city and try to earn their

living by their wits instead of by honest, hard work. I do not mean that all negroes should become farmers, because we need teachers and doctors and lawyers and ministers, but just in proportion as we have intelligent, skilled farmers, just in the same proportion will there be a foundation for the professional class to stand upon.

\* \* \*

"In the South, at the present time, in a large degree, we are permitted to work without hindrance at most of the skilled trades, such as carpentry, brick-masonry, painting, tin-smithing, shoe-making and what not. If we are wise, we will teach our children to become so skilled in these fundamental industries that we can hold on to them from year to year. In some sections of the country, especially in the Northern States, the negro barber has been replaced by a European barber. In some larger cities of the North the negro cook is being replaced by the French cook. In other sections, the negro nurse is being replaced by the white nurse. The native Southern white man prefers to give employment to a black man when he can do it in a given case, but we must not expect to be employed in the future simply because we have been employed in the past in these directions unless we can perform the service as well or better than anyone else. In a word, it seems to me that the whole future of our race hinges largely upon the question as to whether or not we can make ourselves of such indispensable service in the community where we live that the community will feel like they cannot dispense with our services.

\* \* \*

"If we succeed in making ourselves indispensable, we will find that this fact alone will settle a large number of vexing and perplexing questions. In a very large degree, I believe that education more and more should be used as a tool to lift up domestic life. Heretofore the most ignorant person in the community in many cases has been the cook. The average family has food prepared and served three times a day. Still it is surprising to know how little brains, how little foresight is put into the matter of preparing and serving food. We are willing to send our children to school and to have them spend years in learning to analyze the most complex sentences in grammar, or to locate cities and rivers in foreign countries, but precious little time has been given heretofore to the analysis of bread or to the location on the table of the vegetables and knives and forks. Education should concern itself in these matters.

\* \* \*

"Our children should be taught that all forms of labor are dignified and honorable and that all forms of idleness are a disgrace. One of the problems that our ministers and teachers should give especial attention to is the large number of idle men and youths that hang about the street corners of our large cities.

Unless we bring about an influence that shall put these people to work with the hand or with the head, they will get us as a race into trouble and disgrace us.

"Education should teach the youth to save money; should teach him to sacrifice to-day in order that he may possess to-morrow; should teach him that he can never have the respect and confidence of the community in which he lives unless he has a bank account, or owns a piece of land, or in some way is tied in a business direction to the community in which he lives. As fast as possible we should become the owners of homes and become tax-payers. No man deserves to vote unless at the same time he helps to support the government under which he lives by the prompt payment of taxes.

"Education should make us see the importance of drawing the line between the vicious and the virtuous; between the good and the bad. I fear very much that in some parts of the country there is a tendency for us to make no difference between the criminal and the person who lives a righteous life. At any cost, we should see to it that our leaders, and especially the ministers and teachers, are men of the very highest moral character. We should permit no one to come into our families who is not an individual of the highest moral character.

"Education should help us to get to the point where we will condemn crime, whether it is committed by black or white people.

\* \* \*

"Few policies will prove more injurious to the prosperity of either race than the agitation of the question of depriving the negro of the benefit of the school fund. Destroy the schools in the country districts and the negro will vacate your farm lands and come to the cities, where he is sure of finding a school in session eight or nine months in the year. There is no surer way of reducing the value of agricultural lands in the South than by taking away negro schools. On the other hand, there is no surer way of enhancing the value of these lands than by having a first-class school at every cross-road centre. Encourage the negro to feel at all times that in his education, his life and property, he is to have the lasting friendship and protection of the white man, and there is no class of people on earth who will repay such kindness with a higher degree of loyalty, or with harder or more patient work. The great problem with many of the civilized countries to-day is to find sufficient and acceptable labor. The South has at its very door that which others are seeking, and will always have it, if it is wise in its treatment of this class of its people.

"In conclusion, as I have said, whites and blacks are to reside together in this country permanently, and we should lose no opportunity to cultivate in every manly way the greatest harmony between the races. Whoever, North or South, black or white, stirs up strife needlessly by word or deed, is an enemy to both races and to his country. While making our appeals for help and sympathy, we should not forget that, in the last analysis, the most effective appeal will consist in laying our cases before the community and State in which we reside; nor that usefulness at our own homes will constitute our most potent and lasting protection."

# NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

DOVER, N. J., Nov. 12th, 1902.

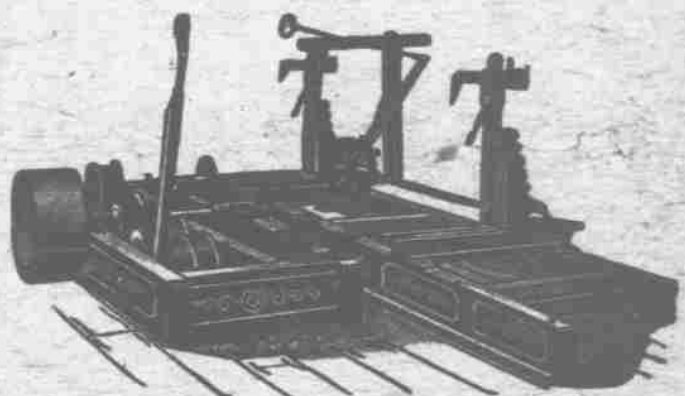
I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham  
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Progressive Farmer.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



## \$175 FARMERS SAW MILL.

We manufacture several different styles of Mills and a large variety of sizes. Write us for circulars and also Wood Planers, Matchers and general wood-working machinery.

SALEM IRON WORKS, Salem, N. C.

## CALDWELL SCHOOL.

The Third Annual Session of Caldwell School begins September 1, 1903. It is a quiet, inexpensive school, in a healthy locality.

Board and tuition \$8.00 a month. Music \$2.50 a month.

For other information, address,

MATTIE J. CALDWELL,  
Lemon Springs, Moore County, N. C.